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NOVEMBER

1912

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UNITARIANISM means not less religion but more. It is important that we make this point distinctive. True Unitarianism means reinforcement of the essential religious nature of man. It means nobler reverences, stronger incentives to right living, more steadfast loyalty to high ideals, and fundamentally it means more resolute *faith* in religion's essential things. Of course confusion arises from men's mis-conception as to what are religion's essential things. With us they are not traditions or conventions or dogmas or historical evidences. Those are but the *et cetera* of religion. The essential things of religion are the divineness of the Right: the holiness of the Pure: reverence for Truth (not simply for past- times' tradition as to what is true) and loyalty to the Ideal. God, Immortality, Revelation, Incarnation, are religion's great words, to be interpreted genuinely and profoundly and with consecrating simplicity; in terms not of tradition but of the soul's vital and eager grasp on what is found to be essentially right and pure and true in human experience. That makes religion. It is positive, not negative; it demands more and not less of a soul's consecration and zest of service. It is well that Unitarians accustom themselves to think of their faith in such positive terms, rather than in the terms of mere dogmatic negations which so trouble their orthodox friends.

———o———

THERE are several reasons why people who do not like Unitarianism find it easy to assume that our position means less and not more religion. The average Unitarian church has one service on Sunday instead of two; it has no midweek service of religion; its summer vacations are usually longer than those of other churches; its church activities include more things which the world calls "secular"; its people

do not affect a "pious" mode of conversation; we support no foreign missions. And this catalogue of omissions looks like an attenuation of real spiritual fervor. Of course we know the reason for all these omissions—and they are all reasonable. Better only one service on Sunday that is vital all the way through, than two services which divide the congregation and the minister's vigor of application. Probably more than half of the pastors of orthodox churches, to-day, secretly are agreed that the mid-week prayer-meeting or lecture is a futile and spent tradition, continued only in perfunctory way—for tradition's sake. In all these matters the Unitarians have the courage of their common sense: they are eager about real things and not traditional things. They honestly seek to make their custom correspond to the actual need of the present time, rather than the tradition of past time. But this does not mean that when real things of religious service are concerned our people are not alert, steadfast, courageously devoted, to the point of sacrifice, to make the things for which the church stands go forward, and achieve vital ends. That is what we claim: let's take some pains about it to convince our neighbors that our claim is valid.

———o———

IT is interesting to note how some people mis-interpret the significance of "spirituality" in modern religion. We note of late in certain circles a great clamor amongst laymen for "more spiritual" preaching from ministers. We have heard men whose temperamental make-up suggests nothing of idealistic sensibility—hard-headed, practical-minded, plain matter-of-fact men of "straight business," as they declare themselves to be, six days in the week, become vehement in their insistence that their minister preach "only spiritual sermons," on Sunday: that's what they want! A little inquiry makes evident that "spirituality" with these men has chiefly negative significance. These men are concerned more about what their ministers shall not preach than what they shall preach. Spirituality is their negative for "fool-talk" about trusts and the relations between capital and labor, and clean politics, and child labor, and the mischief of progressiveness, generally. Spirituality means the area of safety in religious platitudes. It is a convenient term to express the laymen's desire that ministers keep their hands off of the practical affairs which laymen know more about than the ministers do.

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OF course there is some element of reason behind this negative, and often very crudely presented, idea. It is possible for a preacher to make his insistence on practical and dynamic social justice, materialistic, irritatingly disturbing, unproductively tedious, and not wholesomely satisfying to the genuine needs of the men and women who actually set in his pews. Some of our modern Marthas of the social justice anxiety, too easily forget the one thing needful which Mary remembered, in the old parable. There is something in this. But on the other hand, no more absurd mistake could be made in a liberal church than to identify "spirituality," with impracticability or remoteness from the searching problems of to-day's passion for progress. The "things of the spirit" are the things of a man's most resolute manhood. The "spirit" is simply "man" in essential differentiation from that that is not "man": it is humanity at its core. And its concern is the triumph of the essentially human. It involves the urgency of the ideal—the passion of progress towards that which is humanity's essential consumation. The real "spirituality"

is therefore the most practical part of human being: and nothing essentially practical is aloof from it. Whatever makes against the triumph of humanity's essential progress is unspiritual; whatever tends to dull or deaden men's vital aspirations toward the Better,—the ideal, the triumphantly human,—is unspiritual: whatever tends to quicken in men the passion for progress,—the urgency of the ideal, is spiritual: and in this sense, and this sense only, we need in all our churches today more "spiritual preaching."

———o———

THE meetings of the Ministers' Institute held at East Gloucester the last week in September were thoroughly worth while, and would have been even better worth while had more ministers attended, though we understand that this year's attendance was larger than usual. The program was well devised both for generous range of topics, and vital practicability of spirit. But good as all this was, the better thing was the opportunity afforded for genuine fellowship and increase of a wholesome impulse of *esprit de corps* amongst our ministers. We do not believe in the over-emphasis of mere professionalism: we want no increase of "clericalism" amongst us, and the sharpening of a class spirit between laity and clergy in our body would be the most mischievous thing that could possibly happen. But on the other hand our ministers are men who have mutual interests and mutual responsibilities because of their calling. They represent a tremendously important factor in the working out of twentieth-century progress; and they need the habit of fellowship in the exhilarating stress of this big responsibility. The American Unitarian Association, which has been inaugurating several enterprises of transcendent common sense of late, has very wisely set apart a certain sum of money to make possible the holding of Ministers' Institutes in sections remote from New England, where our men find "fellowship" in practical and concrete form very difficult, but need more than others, for this very reason, the chance to escape the incessant isolation of individualistic endeavor forced to its extreme by the circumstance of their location. "Togetherness" is a great word with us, ideally. It should be made more significant practically.

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ABOUT this time of the year comes to pass the annual absurdity of "The Unitarian Year Book"—bearing, this time, the date "1912." The official date of this book, we understand to be July 1st and it professes to give the facts of our denominational affairs as then standing. Four months later it actually comes to the hands of the people:—and is chiefly useful for the year 1913—giving us all a humiliating sense of using a "back-number" for our source of denominational information. The American Unitarian Asociation does so many things so very well, and especially in its publication department achieves such notable triumphs of good taste and serviceability, that we deplore the persistence of this annual scandal. The custom of other denominations is rational. A year book logically comes with the beginning of the year. Probably more ministerial changes are consummated in the autumn months than at any other time of the year, and for practical purposes a forth-setting of our *status* then is more likely to be of permanent accuracy than at any other season. True, our national organizations hold their meetings in May—which doubtless is the reason for the change of date in the publication of our year-book. But may we venture the opinion (born out of our instinct of "pure congregation-

alism," perhaps) that the national organizations are incidental factors in our real denominational development, and that practically the *personnel* of their official boards varies so little from year to year, that it is hardly reasonable to put the whole denomination to awkward disadvantage on their account. Let's have a year-book that is honestly a year-book, or else change to a date that is genuine and not fictitious.

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THE astounding revelations made before a congressional committee in its recent investigations of campaign contributions deal with past history chiefly, in a certain sense, since stringent laws forbid any repetition of the evil at the present time. And yet there is an abiding significance in the facts revealed. Certain men named Morgan, Archbold Harriman, and the like are not dishonorable men, or corrupt or grasping or intriguing men, according to our notion, in any other way than are men named Smith or Brown or Jones, who keep average grocery stores or dry goods shops, the country over; or Corrigan, Schnapps, or Gilly, who hold salaried offices in Labor Federations high or low. They are all parts of a "system of business"; the game is to get all one can for one's own concern from whatever source profit can be made to come; and if the big machine called Government can be made to grind a part of the small grist of one's own business concern,—that is in the game, too. Why did it seem wise to some of the shrewdest business men that the world contains to contribute to the Republican campaign-fund of 1904 a sum approximating millions? Why did the "good of the country" demand such enormous gifts,—toward the close of the campaign? The opposing candidate at the time was not a man deemed inimical to social stability or the safety of business interests. His name was not Bryan,—he was not a fire-brand! Nay, rather, he was selected to be a "safe" man; he had the confidence of conservative and sober business folk; that was why he was nominated, according to the strategy of his party at the time. On the other hand the Republican candidate was somewhat dreaded by the business interests because of certain vehement policies he had been advocating. He did not seem easily manageable by the big corporations. Frankly, very many masters of money-craft were afraid of him. It was moreover almost a sure thing that he would be re-elected. Why was it worth while, "for the good of the country," to pour into the treasury of the Republican party this enormous fund,—at the end of the campaign? Was it to help persuade the American people to the support of the Republican party? Or was it to help persuade the Republican party,—and its President,—to the continued support of certain big business concerns? And if the latter, was not that good business, after all? Didn't it pay?

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WE have our own idealistic,—and therefore of course impractical—ideas about this thing. From an idealist's point of view there is only one party legitimately concerned in a political campaign in a true republic. That is the Commonwealth. Why should not the people pay all the bills, and insist that an electoral campaign be a matter of their immediate and sole concern? By fundamental principle an election is held in order that the people may provide themselves with the most efficient servants to do their state-work for them. Nothing less nor other. It is worth paying a good price for, to get all possible light and information in the matter, to have the search for efficiency and honesty thorough-going

and wide-ranging, and to have the registered voice of the people as intelligent and as effectual as possible. The price ought to be a big one, and it should be paid by those immediately concerned.—the People as a whole. *That is the only price that should be paid!* The ambition of certain candidates to persuade the people that they are the best men for office may be honorable: it is beside the mark so far as the Commonwealth is concerned. It desires the most honorable and efficient service that can be rendered, and it is abundantly able to pay all the bills necessary to that end. The expenditure of other money, by other people, to persuade the electorate to a choice should be deemed an impertinence.

And nobody else ought to be required or expected to pay any bills. A man's election to high office ought never to depend on the size of his pocket book, or on the circumstance of his having a millionaire brother or fortunate business connections. That sounds axiomatic: yet of course the opposite is the real axiom in contemporary politics. No man can play the game who has not good backers. Every issue involved in the maintenance of good government is at war with this practice: why are we patient with it so long? The great argument against Direct Primaries is that they will cost the people more money. The assumption by government of *all campaign expenses* would cost a good deal more. But if it is worth to certain corporations a million or so of shrewd money to have a man of their sort elected president, it ought to be worth proportionally to the Commonwealth as a whole to have men of its sort elected to do its work; and the saving in the end would undoubtedly be the People's!

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THE Unitarian Conference of the Middle States and Canada is to be congratulated on its prompt selection of a new Secretary, and a better man for the place than the man of its choice could hardly be found. Rev. L. Walter Mason, D. D. of Pittsburg, was born on Middle States soil, educated in Middle States schools, graduated from the Meadville Theological School; his first pastorate and his present pastorate have been within its borders,—and he knows what the Middle States constituencies need. We feel that we know Dr. Mason pretty well,—and we are sure that we know the Conference of the Middle States and Canada rather thoroughly—and we congratulate both parties in this contract of shared service. The Middle States Conference is a great conference; its opportunities of service are commanding when such a man as Dr. Mason can take them in hand. With peculiar satisfaction, therefore, we welcome this prompt, harmonious and preeminently fitting appointment.

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WHAT IS DISTINCTIVE IN UNITARIANISM?

By Ernest C. Smith.

THE Unitarian church has this in common with all our churches, that it seeks to beget a spirit of trust and to energize the souls of men. It further has back of it the common Christian heritage, the assimilated results of the spiritual experience of many generations. Yet, as a church, its position in Christendom is so unique that many people think of it as a foe to Christianity.

For many people this uniqueness lies in its conception of human nature as "not ruined but incomplete" and in its insistence upon the humanity of Jesus. In the realm of doctrine these ideas certainly are characteristic of the Unitarian church and differentiate it from the other churches of our time. Partly growing out of these doctrines and

partly the source of them is what is even more characteristic and distinctive. This is what I shall call the *method* of Unitarianism, which covers its whole attitude towards the matter of belief. The doctrines express the letter of our faith and are subject to unceasing change, while our method expresses its unchanging spirit.

First, this method is one of complete intellectual freedom. It sets no limits to the honest questions the soul may rightfully ask. It knows no final external authority, the soul must unquestioningly obey. It recognizes relative authorities, practical pressures of environment, social sanctions, external compulsions even, but it sees that for the awakened soul these cannot be final authorities. The individual soul must exercise its freedom in the presence of all these checks and pressures, but at last it sits in judgment on church, state, bible, society. Such a soul sees the business of the church to be the substitution of inward compulsions for those which are external, conscious enthusiasms for fear of penalties. It recognizes bible, church, state, as natural results of associated human life and therefore with genuine values and genuine claims to respect. But it uses them not as fetters to bind, but as inspirations to quicken present effort and achievement. The heavenly vision still comes to men and as of old it speaks through the intellect and conscience of individuals. When its bidding runs counter to the bidding of church or state the awakened soul must follow, saying as did Luther: "God helping me, I can no other."

Second, the method of Unitarianism is not only one of intellectual freedom, but is also one of intellectual sanity and wholeness. It tries to see life steadily and see it whole. It asks a man while trusting his own vision to find its complement in his brother's vision, not to think that truth or spiritual expression are exhausted by what one man sees or feels. It realizes that "God fulfils himself in many ways, lest one good custom should corrupt the world." It thus takes into consideration not only Christianity, but also other faiths which have stirred the world. Even when it cannot think the thoughts of past ages it is eager to gather up the lesons of human experience and to be the heir of all the high impulses and noble loyalties of the ages that are gone. Again, in its desire for intellectual sanity, Unitarianism demands that the religious thinking of the individual shall have some real and vital connection with his other thinking. We may well grant that faith goes beyond knowledge, but it must not contradict knowledge or pride itself upon its unreasonableness. A man's religious thinking and his scientific or political or economic thinking ought to inter-penetrate each other and not be confined to separate compartments of his mind. This insistence provides the necessary safeguard for the method of intellectual freedom, making it sure that mere individual fancies shall not masquerade as truth or a mere pose as demonstration.

Third, the method of Unitarianism is that of an unbounded faith in human nature and in the universe of which it is a part. This is not "the faith once delivered," but "the faith which now impels." We do not try to make bargains with God or to make our sense of values depend on the truth or falsity of certain doctrines. Our attitude towards the universe is so reverent, so trustful that it has no room for "the will to believe" as related to doubtful purposes. It asks "what is the fact?" sure that each force, each experience, each law of life fairly faced is capable of contributing some good element of strength and larger life to the earnest soul. We recognize the

tragedies in human experience. We are not unmindful of the weakness and wickedness of men, of our own unworthiness, but we have an abundant faith in the capacities of human nature and of the great life which unfolds and upholds our little lives. It is because we are thus trustful beyond knowledge and in advance of demonstration that we dare to adventure and find our joy therein.

The man or woman committed to this method and stirred by this trust finds life tremendously significant. One knows himself not as "puppet," not "lost," not "saved," but "called to a conscious part in the great world life, to do the things which only he can do and so contribute his part, large or small, to the coming of God's kingdom of truth and righteousness and love."

"O," SAID I.

By Rev. Geo. E. MacIlwian.

O SAID I. to the neatly gloved and interesting woman who sat next to me on the street car and who had smiled benevolently at me as she said that she thought I must be the new minister and who said, pointing at an attractive youngster of seven: "This is my little boy" "O," said I, "have you children? I am sure I have not seen the name on the Sunday School roll."

"No," said she, with a college-bred smile, "No! Robert went there a few Sundays a year or so ago" (Robert was then six you see) "and he did not like it very well and I let him stay out, and then some of the neighbor's children asked him to go with them and now he is going to the ——————Sunday School and so long as he likes it I really can not disturb him."

And Robert heard her say it!

"Madam"—and here follows what I OUGHT to have said to that woman, but what I did not say, because I had not Philip's courage, or because I had too good sense, or because I thought the woman would not understand, or because, thank heaven, I had to get off the car—"Madam, do you realize that what you have just said is one of the most disheartening remarks that I have to listen to? Do you realize what we are about in that Sunday School? Do you realize that we are not trying to amuse Robert, any more than they are in the public schools? That we are not trying to give him simply an assortment of facts? But that we are trying to give to him a method of thinking about religion that will save him from tom-foolery when he gets older? And that the next five years of that lad's life are the years when he can get that method with the fewest tears?"

But I did not say it, and as I left the car the neatly-gloved interesting woman, with the benevolent smile, turned on me, thinking, I daresay, how kind she had been in speaking to the new minister and knowing not all the discouragement she had given him. For the minister knows some things about the Sunday School that she did not know.

Toledo, Ohio.

A SOCIALIST.

By Charlotte Leech.

She sews for a mantua-maker,
  A little hump-backed maid,
Day in, day out, she is overworked
  And greviously underpaid.

But she knows there's a God in heaven
  For proof is at no loss:—
He marred His own handiwork, in her,
  And gave His Son to the Cross.

Could she but meet with the wounded Christ
  When the glare of day grows dim,
How she would pray His pity on her
  And pour her pity on Him.

Working To Plan

By Rev. Thomas Slicer,

Minister of All Souls' Church, New York.

THIS is not a discussion upon architecture. It is what I have dared to call "Working to Plan," as contrasted with the work of people who proceed by models. One of my neighbors in the country said to me that he did not want any architect mixed up in his building and when he got through we all knew why; the eccentricities of his taste and the ignorance of his process were completely matched.

Why do I take this subject? For a variety of reasons. The first is that when we have lost all growth in our faith in a special Providence, we have not necessarily to lose our conformity to the divine pattern. Our conception of the relations of God and man is not a uniform progression. We lose out of our minds certain ideas that were native to our training and the loss of these ideas makes us despair as to those that we have not yet lost, and for the most part that we have not yet had, even, in any vital way. For the human mind in the matter of divinest things is a good deal like a ship; part of the time it is washed clean by the sea and part of the time it accumulates barnacles at the dock; all the time it needs to have its structure scraped into decency so that it may hold the thing that may help its speed and not impair by the accretion of other things the integrity of its structure. Barnacles are interesting to the man who wants to paint the picture of the bottom of the ship, but not interesting to the man who owns the ship. You can see all the curves of portraiture in the slop of a rainy night on the asphalt, but it does not improve the going of the passenger, and in the ratio in which the asphalt is impaired you get new colors on the picture.

I speak of these things because this doctrine of special Providence is one of the most splendid results of modern scientific thought and strength in the ratio of the decay of the old idea. The old idea briefly stated is this: That every man's life is a plan of God and that when man does not care much God is greatly concerned about it. I know people of whom you would think that they believed that there was nobody else in the world but themselves and God, and that the Infinite Being had nothing to do but care for their particular interests. You say, "These people are not sane." Yes, they are sane, they are not only sane but devout, and they get a vast deal out of their doctrine of special Providence. That God is concerned about their affairs is confortable to think. Of course they lack the full flood of human sympathy or they would not be so interested in their own affairs. The trouble about special Providence is that it is not special enough, and it does not include people enough, and the loneliest conception of life, it seems to me, would be that God was so little as to take care of the details of my affairs and not great enough to take care of the other person's. Now that is a doctrine of vast variation, and I have prefaced the statement of the negative side of it by saying that the doctrine of special Providence is the finest result of modern science. In other words, that the Providence that is special *enough* can be trusted to take care of the atom as well as the man. Let us illustrate for the moment. What is the difficulty in making life conform to the pattern that is in

the mount of God? Of course one cannot enter this subject without a certain degree of anthropomorphism which will be interesting to the person who deals with the crucible and the laboratory. But of him it must be said that he does not so well know the relation of things as he does the relations of certain things.

What is the difficulty then in this doctrine that teaches that every man's life is a plan of God? Its chief difficulty is that it deals with the special and not the universal; that the thing that is special to the individual is assumed to be the one thing that the divine mind is concerned about. We are not aware of our nerves until they jangle. In other words, we do not celebrate our health but we memorialize ourselves as being sick. We do not know about the sunshine because it shines upon the evil and the good; but we know when it is stormy and make day by day the record in our diaries of these storms in which we are uncomfortable because we happen to be out. In other words, the procession of the divine providence goes uncelebrated and the individual process of the divine interference occupies our whole attention. It is my observation that we all register our disasters as experiences and do not register our experiences as habitual. For that reason we have got into the way of calling a man who has had a hard time, a man of great experience, because he has been dragged through the world by the hair of his head, and we measure his experience by the number of his bruises. But experience really means our experiments, and when we have worked them often enough we have material out of which to generalize the laws of life. Our mistakes have been offset by successes and the sum total of our achievement is our experience. So we make the mistake in the first place of saying to ourselves that when we have an experience that is miserable, we have been forgotten by the Divine Providence. In other words, we take the baser side of life, the side that is most painful and set God to judge of himself as to whether he has forgotten to look out for us when we had trusted him. The mistake we make—for we are all in the same condemnation—is to suppose that life is measured by its failures. But the word of Jesus would seem to set that at rest. He said, "I am come that they might have life and might have it more abundantly," so that the message he commends us to fix our attention upon is not the message of life's anaemic moments but of life's full flood and inspiration. The message of our success is the message of our experience of relationship to the sources of life.

Now I should suppose that it would only be necessary to state this to carry proof; in other words, that the captains of industry are not examples of failure, that the measure of strength reaches its culmination in the strength of the human spirit above everything else, and the strengths that lead up to that in their measure are the strengths that are noteworthy,—in other words again, that we should deal with the normal and that when we are dealing with personal history we are not dealing with the normal unless it is in the large. No man is big enough to make a talk about; when we make a talk about a man it is as to the points at which he touched the welfare of the race. His eccentricities—well, there is a department of medicine that takes care of that—but his splendid welfare work for his kind, *that* is written in the book of life.

Now this, it would seem, would be the only necessity laid upon us to consider, this question of being taken care of by the special providence of God. But we go further. Of course, when we deliberate carefully

on this matter, either upon the scientific side or the personal side, we cannot find our way through a doctrine which makes the pattern of human life a pattern for the individual. And more than that, we are not only bound to lead the normal life before we begin to generalize about it, to lead the common life before we generalize about it, but we are to be delivered from joining the divine relations to us by the extremities of life. I often say to you that man has a body but man is a spirit. Of course, if this were not so, I should have no vocation and I ought to be doing some other decent work. I profoundly believe that we are part of the universe that is a spiritual product. I ask you to consider what it is that gives meaning to the world; it is not the machinery or the complexity or the simplicity of it, but the unity of it. And when that lad who did not live out his thirtieth year, Shelley, wrote his crude poem "Queen Mab" he had an insight into the unity of nature that took the rest of the world twenty-five years to come up to. It was crude, it was unconsidered and rash —he was rash and new to life; why should not the poem be? but there is in that poem what there began to be shadowed in Chamber's "Vestiges of Creation," what finally in 1859 Wallace and Darwin discovered in their departments, until at last there came a chorus which was mated to the choiring of the spheres, and its one theme was the unity of nature.

If it is true that that is the significant fact, the only thing in all nature that has any conception of human nature is the human mind because unity is shaped by it. I like that bit in "Joseph Vance" where, caught in the swirl of materialism, the old doctor says "How ridiculous it would be if the thing that does the knowing should stop and the known things be left to their own way." If you analyze that you find the materialist's scheme. As I plodded down the slope of Grey's Peak in 1871, down the narrow trail between the snow and the abyss, I was the only thing that gave meaning to that great cairn of death that was lifted above the backbone of the continent, the only thing in sight. Why did I give significance to it? Simply because I was alive and could measure the abyss with my eye and feel the chill of the snow, the fact of my relationship to this great expanse of snow piled there as though some giant had been at play; my relationship to it was proof to me that the unity of nature had a corollation with the unity of the human mind, and when a coney came out of a hole in the rocks and scudded along the path and when a ptarmigan spread his wings, white as the snow by the unity of nature's care that he should be white where the snow lay, I said: "Oh, little brothers, we are all of us alive and we know things," the coney, the ptarmigan and the man were sharers of the great unity of nature.

I cannot prove to you that the universe is alive because it has a spiritual conscience, for we are none of us far enough along to prove this. But this much we know, —that the only explanation that holds is that the universe is a spiritual system of which all the forces are modes of its manifestation. I like that axiom of modern science: that there is but one energy and all forces are modes of its manifestation.

Then we come to another consideration that widens our horizon with regard to the exhortation that came down through the centuries from Israel's beginning to Israel's renaissance in the new faith of Jesus. "See" said He That Is,—Jehovah— "that thou make all things according to the pattern that I showed to thee in the mount." What is the modern

statement of that? It is that we only know things because they hang together and that our achievement of modern knowledge is the result of the soul of the world. If it were vaudeville, you would never know any thing except the individual performer; he would do his turn and leave the boards; but if it is the work of the living God it is a different matter. Even the mistakes that we make become contributary to knowledge. Every man who is a scientist knows that it is an open issue in his mind as to whether he has been more instructed by the mistakes or the discoveries of the past. Why? Because the mistake is corrected and the discovery has taken its place in the page of knowledge which the mistake temporarily interrupted, in other words, the soul of things, not the thing, but the soul of the thing. The Greek never said anything about the shape and form and substance of things, but the soul of things; when he dealt with material forms it was that they were related to one splendid ideal. Goethe had the same idea when he said that every rose is trying to be the ideal rose,it may be weak on the stem, defective in odor, not perfectly flowering out but it means to be the ideal rose. Its ideal and your ideal meet in something above the imperfect bloom. That is what the Greek meant, what Goethe meant, what the soul means when it tries to make its efficiency constant and the experience of every day the realization of its best day. "See that thou make all things according to the pattern that was showed to thee in the mount."

Now this beat of the soul of the world is what we mean when we talk intelligently about civilization; is what is meant when we protest against extravagant armament, when we think any thing can be settled by the sword and not by the deliberations of the human reason. Every man who is trying to kill disease or is interested in the care of disease, is desiring the elimination of it in the world so that God will not have to take care of it. In other words, when it gets to the ultimate concept of the highest moment, he will realize that between the perfect individual and the sum of things there is a relation like music; he is fitted to the march of the mind of the world. Let God be praised for every hospital that rears itself against the sky and for every sacrament celebrated by devotees to human welfare, but the man and the hospital know that they are provisions against disaster and not for the normal life. They are the repair shop. The physician is an expert in learning things and God be thanked for what he knows, for what he knows is a part of the great revelation of the pattern. God has been saying things to him. God says things to all of us in our measure, and that wonderful statement of the Old Testament that the secret of the world is with the righteous simply means that the normal man at his best shall understand what God means. The secret of the world is with the righteous in that special privilege; the secret of finance, part of the time, is with special privilege; the secret of personal acquisition, part of the time, is with special privilege. But the people who are radiant for the future are the people who have not dwelt in the confines of special privilege but in the broad areas which are tramped hard by the treading feet of the common life. So much is that so, that it even applies to what is known as the leisure class. The leisure class, so called, is not made up of people who do not work, but consists of those who have been placed in such positions of advantage as to the leverage of the world that they can lift with a longer lever than the rest. People should not all be

drudges and we gradually recruit a leisure class from the hard workers, because we wish to raise the efficiency by a large measure for those who are still under the grinding necessities of life. Anything else is frivolous. People who think they have a special class, or place, or privilege, or anything except the capacity and opportunity to raise the level until the pattern shown to them in the mount becomes the pattern of life are frivolous. They have dwelt with things and handled things until they have become absolutely immune from thought. Sensations go trooping through the thinking machine of the world as a child will play upon an instrument, the meaning of which it has not discovered. Your child at the piano without knowing key from key would make the same kind of music that the human being does who does not understand the music of life; it has the leisure and the keys and the fingers and the desire.

Now in conclusion, I want to ask you to be confident for every reason in the mind of the world. It does not make very much difference what becomes of you and me unless we do it ourselves. When Epictetus said "Master if you turn that bone another turn you will break it" and the instrument of torture was applied once more and it broke; then said Epictetus "I told you so," he expressed this idea. We use that story as the model of stoic philosophy but it has a greater meaning than that; it means that the man who has not done it himself is not responsible for the break, so that it does not much matter what becomes of you and me except for the comfort of it provided we do not do it ourselves. If we have started up ourselves a scheme of self will instead of the will of the world; if we are trying to do a kind of two-step of our own instead of marching to the procession of life, we have broken away from the unity. There are perfectly good rules of procession; the progress of knowledge is set with milestones to show how far we have gone, but the self-willed person says he is of himself enough to make his own path and do his own trick. Then when he makes a blunder, having done it himself, we are assailed with doubts as to the Providence of God. Our business is to keep time; to keep up with the procession of those that are traveling; to measure our best endeavor against the best endeavor of the world, and we can talk about divine providence when we become divine in purpose. That is the meaning of this great revolt in the public mind against the enormities of life that ought not to be; we might go further and say they will not be when in our measure we have fulfilled the pattern showed to us in our highest moments. We drop down from our best performance and give it up and then have the profanity to talk about the neglect of a Divine Providence. The world's word, the soul of God, that is, is pledge of our perpetual endeavor, and it is given to us in some gracious measure to shape the thoughts of the eternal to carry the great deed. That is the Divine Providence—the next man—he may be a physician; he may be an inventor; he may be a painter or a musician; he may be just some poor old thing that has learned to be content, but he is the next man and he is God's special providence to match the order of the world.

A CALENDAR OF CANADA, 1903

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Conquests of the Conquered

By Rev. George Kent.

Minister of the First Unitarian Church in New Orleans, La.

THERE'S no escape from paying the cost of the conquered, that of the tribute tax and that of submission to their masters. Jesus tells his people that as sons of God and citizens of his kingdom it is in them to keep their souls unhurt by any contumely. They can show a manhood higher than is in their Roman masters. In fortitude, in good humor, in gracious bearing of the unavoidable, they can be truer gentlemen than the soldiers or patricians of the empire.

If you want to know how practically Jesus meant all this, I bid you mark his own conduct at the last, when, conquered by his enemies, and bound and beaten and ridiculed by the brutal Roman soldiery, he is suffering the ultimate indignity at their hands of a felon's shameful death. He asks that God excuse their treatment of him: "Father, forgive them, they know not what they do."

Whose was really the conquering spirit in that hour? Who was the brave soldier and unalterable gentleman?

Ah, how broadly and deeply that great teaching and example apply to every time and circumstance! Let us make one or two such applications.

Fifty-one years ago to-day*—and it was a Sunday, too—the first battle of Bull Run was fought, and lost by the army of the North. As the first great battle of the war, that was 'to be ended in three months,' and with Washington itself so near and in gravest danger, that defeat seemed ruinous.

To the young soldiers, meeting this as their first experience of the awful reality of war, it was all their manhood could endure. Old friends have told me of the pathetic figures of dejection and exhaustion they presented the next day, as, wearied out, they laid themselves down, heedless of the pouring rain, about the streets of Washington, most of them still with their weapons in their grasp.

Think of the day they had gone through; more than forty miles of distance covered upon foot; a long day of the fiercest fighting; dust, smoke, heat, uproar, wounds and death about them in a hundred ghastly forms; and then driven from the field, with neither food nor rest nor shelter nearer than the capital twenty miles away!

Such a picture brings to us, across all these years, a vivid sense, not only of what the soldiers suffered in that defeat of the day before, but of the grief and dismay it meant to the men and women who held the soldiers' cause a sacred one. There seems to rise before us one figure that embodies the sorrow of those times, the gaunt, bowed, patient figure of the President.

But now I want you to ask with me; 'Does this tell all, or half, the story of that lost Battle of Bull Run?'

To say that the soldiers of the North were beaten, that the cause of the Union was defeated, that Lincoln's great heart nearly broke, is this to say all that history makes ineffaceable of that July day of '61? It isn't half of it. It is hardly a measurable part of it.

Why, as these veterans can tell you, a beaten soldier is all the better soldier, if he but keep unscathed his unconquerable soul!

As far as I can learn the details

of that historic day, from those who took part on either side, there was hardly a soldier on the field, Northern or Southern, but at one turn or another of the fight was beaten in that Sunday's battle. It was almost bound to be. Most of them were gallant, impulsive volunteers, the making of the best soldiers any land can have. Young, ardent, independent, each one of them was trying to fight the whole battle himself, and was inevitably getting whipped. They had yet to learn the discipline that enables men to fight like a machine.

It was being beaten that helped them to master that essential art of war. They mastered it, and Gen. Beauregard, the man who drove the Federal army defeated from the field that day, himself described it afterward as 'becoming that magnificent military machine, which through all its defeats and losses remained sound and was stronger at the end of the war than ever before.'

And when we turn to those whose consecrated purpose and power were behind the soldier, to Lincoln and the millions of men and women whose souls were stricken by that disaster, let us ask if they were enfeebled or embittered to any ruin of their undertaking by that day's defeat.

Who knows the real and inner history of that day and of the anxious days and years that followed it, and needs to be told of what heroic and noble conquests were made by the conquered in that experience, conquests of vanity and self and shallowness and everything that is meant to be beaten and subdued!

Let me change the scene a moment now. For a year past it has been my privilege and happiness to live amongst those who were ultimately and completely conquered in that long-contested war.

New Orleans was the home of that Gen. Beauregard and of some of the troops who won the battle of Bull Run. With Lee and Jackson, you find the dauntless Beauregard still the most honored amongst men in the old Crescent City, and I have been accorded intimacies and confidences that have helped me to know something of what it meant when at last the Southerners surrendered as a conquered people.

After nearly fifty years you can trace the utter exhaustion in which they finally gave up the struggle. In the families whose story is confided to you, you can mark the decimation that left the women of practically two generations to live and subsist as best they could alone. In a hundred ways, unspeakably pathetic, and even yet desperately perplexing, you can still feel what a weight of sorrow and weariness, what a crippling of the strength and failure of the very means of recovery it meant when the Confederacy fell and the cause for which they had given all was lost.

But no man can come to know these people as I have learned to do, without discovering how many and how rich have been their conquests as a conquered people.

What a gift for friendliness is theirs! Friendliness is everywhere, I find. But in them I've felt an eagerness and warmth about it that seem to have come of being friendly to each other through long and constant need of it.

And how bravely and beautifully they keep sweet, instead of turning sour at life's hardship! I confess to you that in these days when we are finding out how many things must be improved and so many people are preaching bitterness and hatred as the spirit to do it in and denunciation and destruction as the means to do it with, it is good to get amongst a people who have known the cost of bad conditions and hard circumstances and who are

trying to better them without an atom's loss of good-will and graciousness.

And yet what depth and strength and reality of feeling they possess!

We speak of Southern warmth as born of Southern sunshine, we think of Southern chivalry as born of courtly ancestry. But I speak of deeper and more vital qualities, and as I came to know the influences that had most affected the men and women who gave me their open-hearted intimacy, I found those influences had not been the soft and balmy airs of a lotus-land, which theirs is not; nor yet the ancestry of English gentry, for most of them trace back to hardy Northern pioneers.

No, but they had been the influences of nearly fifty years of brave and patient and devoted struggle as a conquered people, to make the best of defeat and bereavement and poverty and utter upheaval of the old order.

What is admirable and potent and deep-wrought in the South I believe to be mainly the conquest of the conquered—the patience, the courage, the kindliness, the unconquerable manhood and womanhood that have been won where everything seemed lost.

I believe that in the Southern people the great-hearted bidding of the Master comes very near being realized. They had to be sorely smitten, that the righteousness of God might be fulfilled.

They had everything taken from them, but their unconquerable souls. They were forced to go a way they did not want to go. And out of that experience, to-day it seems to me, if any people amongst us are prepared to give the last full measure of devotion to our country's good; if any of us Americans are bravely and lovingly ready for any venture in the great advance of men, it is our people of the South.

Let us briefly take the lesson home to ourselves. I want you to believe with me, my fellow-soldiers in life's battle, that it need not be our hurt or our despair if half the experience of life is that of our being beaten! Half the time we cannot have the way we want. We can't win half the ends we seek. Health or strength or skill will prove unequal to half the work we would accomplish. How many of us gain even that much of the fortune we all set out to make?

And I believe with all my soul that the beaten half of our experience is as rich and blessed in its good for us as any victories we win.

PRIMAL INSTINCTS.

By Harriet Morlock Gleason.

His the primal instincts—(in scorn the story ran,—)
His the low-browed instincts of the cave-dwelling man;
As if man's primal instincts were not the gift from God
To lift and carry forward the human from the clod!
As tho' the cave-man's impulse were God's disclaiming ban;
As tho' the primal instincts were not the God in man!
Say not,—His cave-man's nature held back his honor's sway;
(As tho' a man without it were some diviner clay.)
Say this,—Man's primal instinct ascends as man ascends;—
Forever true, forever strong, a God-like power lends.
The instincts of the cave-man made him royally God's son.
Blame not the primal nature when man's honor is undone:
His forces lacked an ideal to hold them well in hand;—
Not his cave-man's impulses—soul's chaos held command.
Thy primal forces, Human, thy fiery steeds of life,
Are thine to use, to master, for freedom, not for strife.
Ah hold them, use them, drive them, thy primal forces all—
Not these, but false ambition,—low vision, —made a Saul.
And be thou master, Human,—thy forces freedom win!
Oh, blindness of the spirit,—not instinct, leads to sin.

THE KINGDOM OF HEAVEN.

By A. L. Weatherly,
Lincoln, Neb.

The day has gone by when thinking men and women can be moved by the proffered reward of Heaven or the threat of Hell. Science has tossed these into the rubbish heap of superstitions, to be classed with all the other childish imaginings of the human race. Threats and rewards may still have an effect upon timid people and little children, but to the modern mind they do not appeal.

Even men who profess to believe in the efficacy of these ideas scoff at them. Orthodox clergymen tell witty stories, the point of which centers on man's finding himself in Hell, or the difficulty of entering Heaven. When an idea comes to be the subject of quip and jest, it has lost its moral significance.

But the profession of believing in these ideas still goes on. Men stultify themselves by the pretence of belief in them. They claim reality for them, although they scoff at them. They forget that no man ever seriously considers the posibility of everlasting bliss, just bliss, bliss without end. Such a condition would be as abhorrent as everlasting misery or pain.

We do not make real progress until men cease, in the name of religion, to use the shibbolehs of past age. Insofar as there is any truth connected with these ideas, it is expressed in a quatrain of Omar Khayyam:

"I sent my Soul into the Invisible,
Some vision of that After Life to spell;
And by and by my Soul returned to me,
'I myself am Heav'n and Hell.'"

This recognition of our personal responsibility for life here and now does meet a response in the hearts of men. It has vitality and power. The modern gospel claims that men cannot attain a Heaven or escape a Hell by another's sacrifice. It affirms that the man who curses the life of another curses his own life; that love and life are one and inseparable; that here and now are the rewards and punishments. These are not to be obtained in terms of material things, but in terms of life. The righteous are not sure of entering into the possession of all the good things of the earth. The loving life enters into the larger, spiritual life. The narrow selfish life is doomed to the narrow vision.

"The Kingdom of God is within you." The breath of vision, the clearness of insight and the peace that passeth understanding are the natural and inevitable result of the life which is consecrated to a great purpose, and devoted to a high ideal.

PRESIDENT TAFT laid the cornerstone of the great new building of the Boston Y. M. C. A. on October 2nd. In his speech he spoke with hearty approval of the work done by the Y. M. C. A. all over the world and he said that he had laid cornerstones of Y. M. C. A. buildings in Ohio, Nebraska, Washington, Japan, China and the Philippines and spoke further of what the Y. M. C. A. secretaries had done at Panama. President Taft has given repeated instances of his breadth of spirit by his friendlines to the Y. M. C. A. on one hand and to the Roman Catholics on the other, but there is a certain rather amusing incongruity in his being called upon repeatedly to lay cornerstones for an organization which by its constitution excludes him from its active membership because of his religious faith. The officers of the Y. M. C. A. blandly ignore this incongruity but it is a glaring one. It is true, however, that their willingness to invite a Unitarian to thus serve them indicates the rapid growth in Y. M. C. A. circles of a broader sentiment. There are many people in the Association who undoubtedly are anxious for the removal of the "Portland test" excluding Unitarians, and it is probable that in a few years we shall see Unitarians and other liberals admitted to full membership on equal footing with members of Evangelical churches.

The Modern Church and Social Justice

CONDUCTED BY REV. JOHN HAYNES HOLMES.

THE RELIGION OF CAPITALISM.

FEW things today are more interesting or more significant than the attempts which are being made in the new sociological literature of our time to identify Socialism and its kindred movements with Christianity. In such important works as "Christianity and the Social Crisis," by Prof. Walter Rauschenbusch, "Christianity and the Social Order," by Dr. R. G. Campbell, "The Import and Outlook of Socialism," by Dr. Newton Mann, "The Spiritual significance of Modern Socialism," by John Spargo, "The Call of the Carpenter," by Bouck White, "Socialism and the Ethics of Jesus," by Henry C. Vedder—to name only a few books, the titles of which come to mind at the moment,—we see a marked tendency to interpret contemporary labor movements as essentially religious in character, and, more specifically, to identify them with the teachings and even the person of Nazarene. And along with this, as the other side of the shield, there seems to go a feeling that the system of capitalism, which is of course the objective of all the social unrest, of the age, is essentially immoral and irreligious, and that however it may be defended on grounds of practical efficiency, it certainly cannot be defended on grounds of spiritual idealism. It seems natural, somehow or other, to think of Socialism as a religion, and as closely akin to the spirit of Christianity. But where do we meet with any prophet who undertakes to preach the religion of capitalism?

That capitalism has a religion, however, and a religion which lays claim to relationship with Christianity, is made evident by a recent book, by Prof. Thomas N. Carver, the distinguished political economist of Harvard, entitled "The Religion Worth Having." Here is a prophet who is not afraid to challenge the hitherto unassailed appropriation of Jesus by the social revolutionists of our day, by boldly classing him as the preacher of the religion of industrial competition and thus the forerunner of our present system of capitalistic industry. It is as "the first gospel," so to speak, of nineteenth-centeury sapitalism that this little book has an importance altogether out of proportion to its size.

Prof. Carver opens his essay wth a defense of capitalism on the economic grounds which are so familiar. Life, he says, is fundamentally a struggle—first a strugle "among social groups", and secondly a struggle among the individuals in each group. The object of this struggle is "control over the forces of nature;" and, through this control, of course, " dominion over the rest of mankind as mankind has***dominion over the rest of the animal creation." This object will be attained by that "group which so regulates the struggle between its individuals as to secure the largest measure of success to those who strengthen the group most, and to bring poverty, failure or punishment to those who strengthen it least." Those strengthen the group most "who have the largest fund of productive energy and the largest measure of productive efficiency. These can best be discovered by the open struggle within the group of "economic competition," just as the best runners can be discovered by a race. Capitalism, in other words, is not only a nice test of individuals, but it is at the same time a certain means of "getting the economic resources of the nation into the hands of those who

can handle them most productively," and of bringing "failure and poverty to those unfortunate individuals who are not worth their keep!" It is the parable of the Talents all over again —"to him that hath shall be given, and from him that hath not shall be taken away even that which he hath."

This justification of capitalism is obviously a reassertion in the baldest terms of the old economic individualism of the Manchester School. "The genius has never arisen," he says, "who could even suggest a way of distributing the wealth or the places of responsibility in a nation without a struggle of one kind or another as a test." It would be interesting to pause here and question the validity of such a restatement as this of the old political economy. We should like to ask if the existing inequalities of wealth, and of the ownership and control of the resources of nations, is commensurate in any sense with the productive energy and efficiency of the individuals concerned? We should like to inquire if artificial monopolies, special privileges and industrial depotisms are not the inevitable accompaniments of such a struggle, and if the attempt to eliminate these extraneous factors in the situation by social control is not itself the very beginning of the end of that "economic competition" which the Professor lauds so highly? We should like to debate the problem of that poverty, for which, as Dr. Devine puts it in his "Misery and Its Causes," "the individual who suffers is not responsible, but which is not beyond the control of society." We should like to ask if the figure of the army, which Prof. Carver uses with such approval, is not the perfect picture of the socialized as contrasted with the individualistic group, wherein all competition between the individuals composing the group is eliminated, in favor of a rigorous co-operative enterprise of all the social ends of all. We should like to question the Professor's distrust of demoracy—his utter lack of sympathy with the aspirations of labor—his contemptuous consignment of the poor to the rubbish heap, as those who have not "met the economic test of performance" and are therefore "not worth their keep." Especially should we like nothing better than to compare this statement of the old philosophy of individualism with the new philosophy of socialization as forecasted, if not actually set forth and justified, by Prof. Taussig's remarkable "Principles of Political Economy." But for all this we have no space.

Of more immediate concern to us is the author's interpretation of the morals or religion of capitalism, which constitutes the real burden of his message. Prof. Carver defines his religion frankly in terms of his political economy. "That is the best religion," he says, "which (1) acts most powerfully as a spur to energy, and (2) directs that energy most productively." "The religion worth having," he says in another place, "is the religion which will enable its adherents***to be fruitfuland multiply and people the earth and subdue it and have dominion over it." "The religion worth having is the religion which***enables the people and nations which adopt it to survive in competition with peoples and nations possessing any other gift of religion. The religion is not worth having which brings failure in this physical and practical sense, which would unfit for the struggle for dominion the peoples and nations which adopt it, and cause them to sucumb to the superior surviving power of other peoples." His gospel of religion, in other words, is the "work-bench" gospel, which fosters productive energy; and the great sin against which such a gospel is directed that of the pig-trough, which tempts men to enjoy rather than produce. The church is "the Fellowship of the Productive Life"; and that this church will be

separated from the masses is "a normal and economic result," since "people with such a religion could scarecly help prospering out of proportion to peoples who waste their energies in sin and dissipation" This aspect of the separation of the church from the masses," says Prof. Carver, "is displeasing to those who are beaten, and their natural resource is talk, muck-raking and palaver."

That this statement is one of amazing interest and value goes without saying. Here do we have a perfectly frank and unblushing attempt to define the religion of capitalism—the kind of religion, that is, which can be made consistent with capitalism. And that this definition sounds suspiciously like the promise of Satan when he revealed to Christ "the kingdoms of the world and all the glory of them" is not perhaps surprising. Here in the very attempt to justify capitalism moraly and spiritually, do we have a more impressive proof of the essentially irreligious character of the competitive system of industry—and, incidentally its utter incompatibility with the religion of Jesus—that can be found in any of the writings of the out-and-out opponents of the whole business. Here is a religion—if it can be called such—which sees nothing more in the individual than a worker whose business it is to produce, and then use the surplus of his production "for further productive achievement, for a further conquest of the forces of nature, and an extension of dominion over the world." Here is a religion which defines success in human living as a production of a surplus of material things over and above what is "necessary to sustain life," and a failure in human living as the production of merely enough for personal sustenance, or less. Here is a religion which measures men acording to what they do, or what they have, and not at all acording to what they are or want to be, and which therefore has no place for Browning's hero, who declared:

"What I aspired to be, and was not, comforts me."

Here is a religion which sees in life nothing but a struggle between groups, and individuals within groups, for the possession of the good things of the earth, and which tries to preserve a semblance of morality by declaring that this possession or dominion when gained is to be used not as material for enjoyment or ease, but "as equipment for further conquest of the forces of nature and further dominion over the earth." Here is a religion, in short, which knows nothing in the teaching of Jesus but the Parable of the Talents, and finds in this the summation of the Christian gospel! That Prof. Carver has given us a marvellously accurate description of the religion of capitalism is evident. Here is the religion of all empires and kingdoms, of all despots and conquerors, of all who have lusted after the dominion and power of the earth and all its peoples. Here is the religion which has fired the conquering hordes of antiquity from Sennacherid to Caesar—the religion which has carried the explorers and the soldiers of our modern western nations to the far corners of the globe and hurled the black man and the brown man and the yellow man helpless at their feet—the religion which launches Dreadnaughts upon the seas, marshalls armies upon the land, and places forts on every headland—the religion which has reared the stupendous industrial enterprises of our day, with their vast earnings passing into private hands, and their cruel enslavement of labor—the religion which fosters the prejudice of rank, the pride of class, and all the stupid pretensions of political and industrial aristocracy—

the religion of the strong, the unscrupulous, the proud. But that it is a "religion worth having"—or, in the last analysis, any religion at all,—I would steadfastly deny.

True religion has to do ultimately with spiritual and not material things—or rather it has to do with material things only as they effect the spiritual realities of life, which is of course very nearly. It is interested not in a man's material success but in his spiritual integrity. It can be quite content if a man fails to gain any part of the world, if only he saves his own soul. It does not stop with the Parable of the Talents, but passes on to other and higher truths which sprinkle the gospel pages from Matthew 1 to John 23. True religion believes that the "work-bench" philosophy is sound and good, so far as it goes; but it believes that above and beyond this is the family or home philosophy, which represents men, not so much as toilers competing at the work-bench, as brothers in a home, living in the ideal of "from each according to his ability, to each according to his need." Religion, let me emphasize, must be as practical as Prof. Carver would have it. It must concern itself very immediately with the world in all its industrial and political phases. But it must do so not for the purpose of capturing and controlling the world as it is, but rather for the purpose of remaking it, reforming it, refashioning it, after the heart's desire, that the bodies of men may not be bruised, and the souls of men destroyed. What true religion wants is not dominion for the sake of further dominion but dominion only for the sake of soul-emancipation. Men must be free to realize the divine possibilities of their beings. They must be free to grow and aspire love. Productiveness, even if divorced from the "pig-trough" philosophy, is a curse and not a blessing if it enslaves the bodies and kills the souls of the masses of men. The spiritual liberty of "the least of these" is the first concern of religion; and no "control of natural forces" or "dominion over nations and peoples" can be justified, if this means the loss of opportunity and privilege to one humblest child of Almighty God.

Prof. Carver has attempted a vain thing. The service which he has done us, however, in showing us just what kind of a religion can adapt itself to capitalism is invaluable. He has done his best to justify his faith, but all that he has really acomplished is to prove that this religion has little or nothing in common with the religion of Jesus; and in the last analysis, is not "a religion worth having" at all!

SPECIAL CRUSADE MEETINGS SUGGESTED FOR UNITARIAN USE.

By Rev. H. Elmer Gilchrist.

ONE who studies closely the history of the development of the leading religious denominations cannot fail to recognize the great office that seasons of special services and meetings have filled in promoting their growth and intensifying their spiritual and moral power. Catholic and Episcopalian mission services, and Protestant revivals, protracted meetings and evangelistic services have from the beginning been utilized in stimulating spiritual fervor, moral power and numerical increase. It is not too much to assert that a very large degree of their popular success has been due to the employment of these agencies.

With us, however, the growth of modern liberal religious thought together with the refinement of modern education and culture has produced a revolt against either the

theology or the vulgarities of the orthodox mission or revival. This revolt has led the liberal mind to view with suspicion anything that suggests special evangelistic services. It is not possible that this revolt has been carried to an extreme? Are we certain that we are not discarding an agency which if properly used would be most helpful in liberal religious propoganda?

At the heart of these meetings lies a very sound psychological principle which if stripped of effete theological trappings free from sensational and vulgar expression, and given a refined liberal and spiritual interpretation is most valuable in religious development. This principle is the awakening of latent or dormant soul forces by a season of special concentration and suggestion focussed upon the seat of spiritual impulses that are the dynamic motives of human action. It is practically the same principle that sustains a political campaign, an educational conference, a Chautauqua and a convention. Men need to be withdrawn occasionally for a brief season from the ordinary humdurm and spiritually deadening monotony of daily interests. Society needs at times to be sharpely aroused to a keen and sensitive recognition of its follies, and to a better recognition of relative values by some such dramatically impressive agency. A series of meetings running for several successive days gives a publicity and emphasis which the ordinary weekly service does not. Then too, the pointed and daily application of striking spiritual and ethical ideals following rapidly in concentrated succession upon the same personality drives home and fastens the truth more forcefully and quickly than such blows delivered at comparatively wide intervals. The practical bearing of the Lenten season now creeping into liberal circles indicates a properly growing liberal recognition of a sound principle to be employed in the economy of our liberal and spiritual fellowship. To discard the right use of a good thing that has been abused by others in a way repugnant to us is neither wise nor wholesome. It is quite possible that in our reaction we have travelled so far afield that we are missing the use of a really efficient instrument in promoting our cause bothintensively and extensively.

After all, man is essentially religious. It has been my fortune during the past year to be brought into an intimate personal contact with the man-in-the-street in a way unusual to ministers, and I have noted with keen interest that practically every one of these men who does not attend religious services possesses religious desires, and is really longing for a religion where common sense and spiritual expression may go along hand in hand. And more than ever I have become deeply impressed with the demand for a truly liberal religion as the supreme human need.

Such religion must be something specifically individual that goes behind all social reform and starts the springs of personal motive and aspiration. It must arouse, instruct and direct the individual conscience. And right here is the beginning of all moral and social reform. In this age of specialization the church, and especially the liberal church, should hold definitely and firmly to the unique and distinctive function of the church and religion in inspiring and molding personal character, realizing the life of God in the human soul which is the *raison d'etre* of its being. Personal character thus inspired and ennobled will react upon its environment socially and politically, and in this way will reform and improvement be sanely and logically developed.

Therefore, these special meetings should strike right into the heart of life and aspiration, using as only the liberal can use them, the treasures of

truth, goodness and beauty drawn from all sources to illustrate and impress the great things of the Spirit. Were we to employ this agency in this way we would not so frequently hear the criticism that ours is a "religion of the head and not of the heart." We need to minister to the whole man. There is a latent hunger, a vague longing, an aesthetic impulse which we are not reaching and cultivating as fully as we should; and many times it appears in the most surprisingly unexpected places.

To avoid confusion with the terminology of others, and to give definition and distinction to our special meetings of this character, I would suggest the term "crusade"; and such services to be known as a "Liberal Crusade" or "Crusade Services." One who engages in this work could be properly termed a "Crusade Preacher"; and in place of the expression, "Preaching a Mission" we could use the phrase, "Preaching a Crusade."

A Crusade could be arranged very nicely as an octave covering 8 days acording to the following schedule: Open Sunday evening with service and lecture, introducing questions and answers.

Daily from Monday to Saturday inclusive.

Personal consultation 9 to 11.

Service of aspiration with spiritual address 11.

Young People's service with address and counsel 4:30.

Evening service with lecture, using questions and answers 7:30.

Closing Sunday with service of consecration and sermon, and reception of members.

I hope that this suggestion will be seriously and favorably considered by many, and that the time is not far distant when this institution may find a place in helping along our noble work, and prove a real blessing to humanity.

THE MIDDLE STATES LETTER.

THE one great item of news in this district at this time is the selection of a new secretary of the Middle States Conference. The directors have elected Rev. L. Walter Mason, D. D. of Pittsburg and if he accepts the election he will begin his work the first of December. Mr. Mason has done a notable work of church building in Pittsburg where he has been for over a decade and his rare missionary zeal and acumen give him special qualifications for pushing the cause of Unitarianism in this district part of which he knows so intimately. The Unitarian Club is planning to give him a meeting of special welcome and he will find an eager demand upon his time from many sources. During the present interregnum the work goes on at the secretary's office under Miss Wentz and under Mr. Harvey who has been appointed by the directors to complete the program of the Toronto Conference in November.

The churches are all once again active. The Ministers' Luncheon Club held its first meeting on the first Monday of October with overflowing numbers to hear Rev. Wm. Sullivan speak on "Constructive Mysticism in the Catholic Church." Mr. Sullivan's name appears on so many of our programs now that one wonders if the question that Dr. Hale asked concerning Booker Washington, "Shall we kill Booker Washington?" may not be timely. His gracious and scholarly utterance is hard for the program maker to forego.

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December brings to Dr. Collyer the dawn of his ninetieth year. His serene presence is a benediction and a blessing and to be with him is to quaff of life's sweetest and best and to set forth with thoughts that range and quest beyond the years. Mr. Slicer is confining his speaking engagements to his own church work to the great regret of all who are not of All Souls.' Mr. Holmes has wholly recovered from the temporary trouble with his voice of last spring and enters the autumn with full vigor. Mr. Wright's superabounding vigor and virility is as usual that of the Ueber-Mensch.

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The American Unitarian Association has purchased a lot for the Society in White Plains and helped its faithful workers to take the first step towards the realization of important plans for a forward moving church. The church in Jersey City is to be discontinued temporarily until the new secretary can look over the field. The Church of the Saviour in Brooklyn is soon to have under the direction of its able organist, Mr. Kraft, "a Choral Society for the young people of the church—for those with or without voices—for the purpose of

learning some of the world's best music and for the good fellowship which such effort will produce." The Montclair Church celebrated its fifteenth anniversary on Sunday, October 20th.

The First Church of Philadelphia will sorely miss Miss White this year as she has moved to Chicago. Rev. W. I. Nichols for so many years the secretary of the Organized Charities of Brooklyn has resigned from that office. The Spring Garden Church of Philadelphia which now prefers to call itself the Girard Avenue Church is starting the year with vigor and promise under the leadership of Mr. Evans who is tireless in his plans for the reconstruction of its important work.

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The Barneveld Church planned and managed a farmers institute in October. Mr Robinson preached a series or sermons on the subject: "African Slavery and Our Present Industrial System; a Parallel and a Difference."

The Sub-divisions are:

1. The progress of the world through economic systems.

2. Why slavery should have passed away. Why our present economic system should be greatly modified or should pass away.

3. If our Civilization is perishing, moral suasion alone is not sufficient to save it.

4. Capitalism but not in its present state may be the highest expression of a sound economic system.

5. The curse of the one-sided view.

6. The church and industrial progress. What can the church do as an organization.

7. What progress is the world making in social regeneration.

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The Northside Unitarian Church of Pittsburg resumed services after the summer recess, on September 8th, with most gratifying attendance. The prospects for the year are very bright, and the church workers are earnestly taking hold to make good on those prospects. The church trustees have voted to undertake a systematic effort at advertising in the local Saturday papers so far as the church finances permit. Six new members have been received since September first and fifteen since the current church year began April first.

The Sunday School is at once the most difficult and the most promising of the subsidiary organizations of the church. It has begun the season most satisfactorily, with a considerable new enrollment, although several of the members have removed during the summer. The kindergarten and primary classes are the most flourishing departments and great effort is being put forth to bring out their possibilities. Two adult classes are organized, one under the direction of Dr. E. E. Neely in social and economic study and the other taught by the minister in a study of the history of the sects.

The Woman's Alliance, who begin their regular meetings in October, have outlined a course of study in American poets for the series of first monthly meetings and a course of civic and social studies for the series of second monthly meetings. Various committees of the Alliance carry on work in connection with local social agencies, such as The Milk and Ice Association, The Playground Asociation, Work For The Blind, The Associated Charities, The Federation of Woman's Clubs, The Morals of Efficiency Commission, etc. There is an extensive Post Office Mission work done. A lecture course of six numbers is planned for this year and course tickets are being sold at one dollar each. An oyster supper is arranged for October 27th and a bazaar for the first week in December.

The Men's Club have arranged a series of four political meetings in October, to be addressed by representatives of the four chief candidates in the current campaign. The club also projects a regular weekly social evening, each Wednesday evening being set aside for this purpose, when the church will be open and the social room in the basement utilized for visiting, games, smoking and reading. A committee has been appointed to take charge of this project, and it is hoped to make it a real live feature of the parish work.

The Young People's Society meet twice a month. At one series of meetings they are to study dramatists and their work and at the other series have open social evenings. They also plan to give a play for the benefit of their funds in November.

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The Wilmington Church was addressed recently by Mr. Emerson P. Harris of Montclair on the subject of "Church Efficiency and Church Advertising." It has organized a class of adults to make a rapid, critical survey of the life and teachings of Jesus using the most recent works along this line as helps. Mr. Henderson hopes to interest his people in the formation of a class to study Bergson.

EDGAR SWAN WIERS.

THE WEATHERCOCK ON THE STEEPLE.

Indicating how the wind blows in the religious world.

STUDENTS of the political situation in the Middle East are watching with concern the rapid growth of the Pan-Islamic propaganda. This is a movement seeking to bind together all the Mahomedan peoples in resistence to the agression of the Christian nations. A large part of the Moslem world is thoroughly alarmed at the repeated invasion of Mahomedan countries by France, Spain and Italy in north Africa, by Russia and England in Persia and by the threatened renewal of attacks upon Turkey by the Balkan States. Many Moslems really believe that the Christian nations have conspired together to crush every independent Moslem state and to divide the spoils between themselves. Indeed the only Mahomedan state which still retains its integrity unthreatened is Afghanistan whose Amir regards himself as the champion of the Moslem world. England's complicity in the plot against Persia has seriously damaged her prestige as the suzerain over millions of Mahomedan subjects, who now suspect her of weakness in the presence of the greater power of Germany and Russia. Unquestionably this Pan-Islamic movement may have serious consequences. Its emissaries are constantly pasing from one country to another, spreading news of what is happening in Tripoli or in Persia. Thus it is reported that Delhi, Lucknow, Lahore and other places in India have been visited during the past few months by unprecedented numbers of Turks and Arabs, and active agents of the Amir are known to have visited the greater western Moslem centers like Bagdad and Constantinople. The best informed observers of the Mahomedan world say that never have they known such depth of feeling as over the events of the last few months. What the outcome may be no one can predict. Some fear a widespread outbreak of a "holy war" against the Christian nations,—and certainly the European nations have done much to invite such an outbreak. Should it occur it is impossible to say how far the conflagration would spread, for Mahomedans feel strongly the obligation of acting together in defense of the faith.

Doubtless the Pan-Islamic propaganda will bring a new vigor to the Mahomedan faith, but that is hardly a compensation for the tragic growth of hatred and bitterness between Moslem and Christian, for which the so-called Christian nations have so heavy a responsibility. In the meantime Mahomedanism is spreading far and wide in Africa, where hundreds of thousands of native blacks, to whom Christianity has appealed in vain, are adopting it. For them it means a great uplift from their paganism. Some day the Christian world will have to reckon with these myriads among whom it is now so busy sowing the dragon's teeth.

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THE religious problem of Japan, as it ers upon the reign of a new monarch,—to be called "the Era of Righteousness,"—is one which is full of difficulty for her wisest statesmen. The ancient virtues are growing dim, in the presence of Occidental civilization. The nation has, indeed, recently given full evidence of its passionate devotion to the late emperor, but his successor can never hope to attain to his father's prestige as a well nigh supernatural being. Gen. Nogi and his wife, by the Spartan nobility of their deaths, but serve to emphasize how far Japan has come from the once dominant ideals. Many of her leaders are dismayed over the moral perils of success, prosperity and wealth, and realize that she needs above all a new spiritual awakening. Can the new era, under modern civilization, develop moral power like that which the feudal times produced, and upon the momentum of which Japan has hitherto been running?

Shintoism has become practically a religion of loyalty to the emperor. Yet only a year or two ago Japan was profoundly shocked by the discovery of an anarchistic plot against the emperor,— an unheard-of profanation. Buddhism does little more in Japan than feed the superstitions of the ignorant. Christianity as yet has no real hold upon the life of the nation, and probably, in its conventional orthodox forms at least, will never be widely accepted by the Japanese.

Last year a meeting was called of representatives of Shintoism, Christianity and Buddhism with the idea of securing their co-operation in awakening the moral sense of the people. No program was advanced, other than that the participants were asked to encourage loyalty to the emperor, and probably nothing more was intended or expected.

The western world may well watch with profound interest the way in which Japan faces this problem, for in a sense it is our problem too. Our modern civilization has broken down many of our ancient safeguards, though for us the transformation has been for less startling and abrupt. The sympathetic observer will eagerly hope that the nation which has so marvellously transformed itself in externals will prove to have the still greater power to work a mightier transformation in its own soul.

Western Conference Department

CONDUCTED BY REV. ERNEST C. SMITH.

Secretary of the Western Unitarian Conference.

NEWS FROM THE FIELD.

Ohio.—Unitarian affairs in this section of the state seem to be renewing themselves vigorously with the new church year. There has been a sudden loss at Youngstown, in the resignation of Rev. Horace Westwood, who has accepted a call to our church at Winnipeg. The Youngstown Church is going forward with courage in the selection of another leader.

Work in the Cleveland Church has begun briskly. The alliance is well into the preparations for the Fair in December. The Unity Club, already in its fourth decade of life, has an interesting program on "Modern Movements." The Men's Club is about to have its first social and discussion of playgrounds. The newest thing is the new name for the Sunday School, now to be known as "the Church School," for such it is, with a strong, dignified, descriptive name. Mr. Simons will be away two Sundays in November, filling an appointment on the Board of College Preachers at Harvard.

The Toledo Church opens the year with a reorganized Sunday School and a far-reaching plan which provides a graded course covering fifteen years. This school has for some years been one of the reasonably effective Sunday Schools in our district, but has now girded itself for larger and better things. A printed curriculum and a needful message to at least some parents has been widely circulated.

Michigan.—A joint Convention of Unitarians and Universalists was held at Grand Rapids with All Souls Church on October 15th-17th. A report of these meetings will appear in our December issue.

Illinois.—The Illinois State Conference of Unitarian and Other Liberal Churches was held at Urbana October 7th-9th. The Conference sermon on "The Infiinite and Eternal Present" was delivered by Rev. Thornton A. Mills, of Rockford, Ill. On Tuesday forenoon a devotional service led by Rev. James Vila Blake of Evanston was followed by an addres of welcome given by Prof. Oliver from the State University to which Mr. Blake responded. After a brief business session the rest of the forenoon was devoted to missionary matters, Rev. Ernest C. Smith of Chicago discusing "Missionary Motives and Missionary Field" while Rev. William Channing Brown of Boston set forth the advantages of "The Apportionment Plan." Luncheon was served to the delegates in the home of Prof. Brooks, one block from the church building. The afternoon was devoted to the Woman's Alliance, Mrs. Sarah J. Jarvis of Hinsdale, presiding. After reports and discussion Mrs. Brooks of Urbana gave an interesting account of the General Alliance of Women in India. The evening session was devoted to the general topic "The Union of Science and Religion," Rev. W. Hanson Pulsford of Chicago setting forth "The Religion of Science" and Rev. Fred V. Hawley of Chicago "The Natural Law of Prayer." The Wednesday forenoon session was devoted to a consideration of "The Function of the Church in the World Today." Dr. A. J. Todd of the Sociology Department of the University described what he called "The Social Church," conscious of its relation to human affairs, striving to help promote brotherhood in specific ways some of which were clearly

outlined in the address. Mr. J. E. Wiliams of Streator stated that in his judgment whatever real power the church had ever enjoyed had sprung from its conception of God. The old symbols and definitions had ceased in any large measure to control the actions of men by new and finer symbols by giving truer and fuller content to the good idea "Should the church perform its function of controlling and directing the energies of Men?" It is hoped that both these addresses may find publication in the columns of the ADVANCE. At the closing business session a resolution was passed making overtures to the Universalist State Convention for a joint meeting of the two State organizations next year. A resolution was also passed, expressing appreciation of the brave effort being made by our Swedish Church in Chicago to maintain itself and urging each church in the state to give such financial help to this church as might be possible.

Minnesota.—Minnesota has one Norwegian, one Finnish and four American churches. These are widely scattered, making the attendance at State meetings necessarily small. The meeting at St. Paul on the 3rd and 4th of October confirms our judgment that a big city is not the place for a little conference. The occasional sermon was delivered by Rev. G. R. Gebauer on "The Religious Inheritance and Spiritual Acquisition." The preacher showed how the religious past of the race is a tremendous power in the spiritual life of today. "All ethical faith, all liberal religion, is not merely an unconscious natural product of man's soul, but is also a culture product of man's mind. If it be neglected it will either die or return to the crude expression of the past. This may give peace, but is none the less a retrogression. To achieve great triumph of the soul we must use the forces of the past in us and convert them into flowers and fruits of the highest faith. If we fail to do so we fail in our divine destiny. A pale and sickly Unitarianism does not mean that *faith* is of little account, but that *we* are of little acount and do not realize the priceless worth of the faith of the free spirit."

The church reports on Friday morning showed a steady progress. In Virginia the Finnish congregation is just erecting a suitable edifice; in Minneapolis our church is rebuilding and remodeling the structure destroyed by fire last spring.

For twenty-five years this society has struggled under a heavy debt. It was felt that the time of disaster was a time to challenge the loyalty of the people, so they were asked not alone to subscribe for the rebuilding, but to pay the debt. Enough money was pledged to amply care for both, so that the seeming disaster has been turned into a blessing by the loyalty of the people. The work of rebuilding began at once and by Sept. 15th the Sunday-school room was ready for occupancy. By January 1st the auditorium will be complete, the new organ in place, and the congregation fully housed again. The Sunday-school room is nearly as large as the auditorium and since the vacation this room has been filled at every service, which shows that the life of the church has not been injured by the disorganization consequent upon the fire.

The St. Cloud chuch has installed a beautiful pipe organ and is very happy under the able leadership of Rev. Paul D. Dansigberg; the Norwegian churches at Hanska is wide awake and there is a healthy spirit of progress in our churches at St. Paul and Duluth.

The President of the Conference Mr. Charles W. Ames, concluded the business meeting by a most inspiring address on matters of deep concern to our cause and bore touch-

ing testimony that our free faith has been to him a strong staff and a quickening inspiration. His words called forth a deep response in all present. Rev. Risto Lappala foled with a carefully prepared paper on "The Degenerative and Regenerative Possibilities of Liberal Religion." The speaker protested against the tendency in our liberal body to steer clear of all theological definition, and put in its place some shallow and inarticulate philosophy. Earnest systematii handling of the great problems of human life in its relation to eternal realities and social values is lacking. We speak of faith in a general way, but no one knows what are the contents of our faith. We must give the content of positive religious conviction and thought to our faith, must foster a profounder religious and moral conciousness if our free faith is ever to become a power of regeneration in a world which is weary of the old dogmas.

In the afternoon we had two thoughtful and stirring talks by Rev. Ernest C. Smith, Chicago, and Rev. William Channing Brown, Boston. Mr. Smith spoke on "Our Missionary Motive and Our Missionary Field." Our Missionary motives center in the simple recognition that we have a gospel which gives us peace and joy and courage and the will to do right. We naturally should want to share with our fellows the good thing we possess. But while the world needs us, it is a mistake to think that the entire world is clamoring for our message. There are of course souls hungry for our gospel everywhere, but no missionary effort will succeed except the spirit of the place is on the whole congenial to our gospel. Rev. William Channing Brown then spoke with deep earnestness and kindly love about our Unitarian gospel and its noble work in the past. "Liberalism" he contended, "is the coming thing, but it has not come yet." If we fail to make good in carrying the gospel of Unitarianism to victory we have failed in a great duty put upon us by God. Mr. Brown made a deep impression upon all. It is such men, who are ready to give their life for their conviction and are loyal to their faith, who will kindle the same faith and the same conviction in others. It was for all of us a great privilege to meet Mr. Brown and we sincerely hope that he will come again and stir in us a greater loyalty and enthusiasm for our cause.

The platform meeting in the evening proved itself most interesting and helpful. A fair congregation had gathered in the church. The first speaker of the evening was Rev. Paul D. Dansingberg, whose theme was the church as "Source of Spiritual Life." In the liberal church not the old religion had disappeared but the narrow notions, which lacked spiritual incentive. Our faith rested not upon dogma, but upon the deep spiritual needs in the soul of man, and these needs were met by a larger comprehension of holy scripture, a greater, more vital God and a nearer Christ. Rev. W. M. Backus spoke of the church as "Center of Social Life." "God has come down from the sky and taken his abode among men and in man. There we see God and consequently worship falls together with fellowship. When we cultivate the religion of God in man, we come nigh to the ideal of Jesus. Rev. Ernest C. Smith as last speaker of the evening spoke upon the work of the church as "Force in Social Reform." He carried to logical conclusion the thought presented by the previous speakers. A true living church must inspire true human sympathy, which will "feel the pain in a brother's side" and will lead to positive social reform and moral sanitation. And if such a church be in earnest with itself its members will band together to represent the

spirit of the church in the community and actively join in every effort to bring about better social conditions. Thus the conference, though weak in numbers, was strong in the right spirit, strong in the mutual appreciation, strong above all in that feeling of real comradeship, which to the minister is of more value and benefit than all "paper philosophy" and all brilliant oratorical efforts. It was a fine thing to have met the brethren, who in various places and under varied difficulties work together for the same great cause.

Iowa.—The second Joint Conference of the Iowa Universalists and Unitarians was held in Des Moines, October 1-3. It was a meeting of good fellowship, fine hospitality, glorious weather, except one warm rain which was pleasant rather than otherwise. The number of delegates attending Unitarian side of the meeting was the smallest in its history. The secretary partly accounted for this in her report by saying that the short pastorates of the Iowa ministers for the last five or six years had resulted in a general indifference on the part of the local churches as to the state work. The "new minister" may inherit the traditions of his own particular church but not those of the association of churches.

Although small in numbers, much vigorous planning was done as to future missionary effort. It seemed good to have Mr. Judy once more with us and to know that he was willing to serve on the Resolution committee where in the past he had done so much for the cause of Liberal religion in Iowa.

The Iowa Asociation now has an income from invested funds of about $250. a year. Adding to this the money contributed by the churches and Sunday schools there will be something over $400.00 for missionary work.

On motion of the business committee the following resolution was passed:

Whereas we most heartily respond to the appeal of the Apportionment Committee as presented by the Rev. William Channing Brown.

Therefore, be it Resolved: That it is the sense of this conference that the churches of the state should cordially support the work of the American Unitarian Association and of the Western Unitarian Conference, as well as the work of the Iowa State Conference.

Therefore, we urge upon every church in the state the duty of apportioning among these bodies their missionary funds in such ratio that the largest part be given to the state conference, the next largest to the Western Conference, in order that local responsibility may thereby be maintained and enhanced. As a guide to this end we would suggest to the different churches that 60 per cent be given to the state work, 25 per cent to the Western Conference and 15 per cent to the American Unitarian Association.

A further resolution was offered by the business committee and adopted by the Conference, recognizing, first, the wide prevalence of the thought and spirit we cherish and second the need of felolwship and organization on the part of these potential Unitarians and further that this need cannot be met by the efforts of ministers alone, but only through the joint efforts of ministers and people, and recommending that each church in the Conference regard itself as a centre of missionary organization, carefully surveying the district in which it is placed and establishing at promising points occasional preaching, study classes, women's alliances, men's clubs as any one of these may seem possible, pledging its co-operation to the churches which carry out this plan by appropriating all funds after general expenses have been met for

the furtherance of this work. A committee consisting of Everett D. Martin, Eleanor E. Gordon and H. H. Burch, was appointed to carry out this plan.

The conference gave cordial welcome to Rev and Mrs. Van Tassel from Sioux City. The Sioux City church set the good example of having but one Sunday's interregnum between the ministrations of Mr. Townsend and Mr. Van Tassel.

Rev. William Channing Brown of Boston added much to the inspiration of the meeting. He came to the conference with a suggestion as to a better system of apportioning our misionary money. His suggestion was well received and the spirited discussion following his address helped to clear the air. As always, Rev. Ernest C. Smith, secretary of the W. U. C. was part and parcel of the hopes and fears, plans and discussions of all the sessions. We always think of Mr. Smith as one of the Iowa ministers. The thought side of this joint conference if we may use such an expression to distinguish the business meetings from the formal papers and debates—was of unusual excellence.

Doctor George R. Dodson came from St. Louis with his message of "The Life that maketh all things new." At the Ministers' meeting and in the evening sermon he brought of the highest and best that can concern human welfare. The discussion Wednesday afternoon of the question: "Is it possible to make the Ethics of Jesus the Controlling Principle in Modern Life..." was of deep significance. From one view point such presentations of far-reaching problems are always unsatisfactory. Nothing final can be said, no conclusion reached that will be accepted by even a small minority of those present, and yet can not this be said of all public teaching in form of lecture, address or sermon?

After all concessions are made, I think no one will deny that some of the great human problems have a new and deeper meaning for the men and women who listened to this discussion.

The programme on Thursday afternoon where the topic: The Church as a Vital Force in the Community was considered was of no less interest. The dinner with after-dinner speeches made a pleasant close to three days' hard work.

Eleanor E. Gordon, Secretary.

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Nebraska.—The Omaha Church faces the problem of a change of location and has authorized the Board of Trustees to sell the present church property. The Lincoln church tries to make itself a clearing-house for the liberals of Nebraska, publishing a monthly journal called "The Open Door." A paragraph taken from the October issue is characteristic—"Man's Part in the Creative Process" will be the theme for the year's sermons, the first of which will be given on November 3. Man is not a plaything of the Fates. He is not the puppet of a Tyrant God. He has a real mission, a real purpose. In his hands are placed the tools with which to build the civilization of the future. This gives him courage to do great things, and places upon him heavy responsibilities. All the world's a stage, but we are not players who merely recite the words of the author. The actors create their own parts, given their own value to the whole. It is this fact that makes this theme vital and important."

Kentucky.—Our Louisville Church has just installed a new pipe organ which cost $8000.00 and is making earnest efforts to pay for the same. A letter from there says: "Our main plans are to keep on increasing the activity and influence of the church

by making it more and more a power house for the creating of that energy in the people which results in good works."

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Chicago Associate Alliance.

The first meeting of the Chicago Associate Alliance for the year 1912-13 was held at the Church of All Souls in Evanston on Thursday October 3rd. 1912. The President Mrs. Sperling presided and the meeting was opened with a hymn. A motion was passed that the business be postponed until after the address of Prof. Frank M. Leavitt of the University of Chicago who spoke about "Some Sociological Aspects of the Movement for Industrial Education." The speaker declared Industrial Education to mean a complete scheme of education for the future industrial workers of our country, who, if they are to obtain an education which will be of use to them, must be put to work at practical hand work for the major portion of the time, combined with the necessary cultural studies relative to their industrial need.

One Sociological Aspect of this Movement for a system of education to meet the needs of fifty per cent of our young people to day was described as the social duty of all to help toward the establishment of vocational schools for normal children. Prof. Leavitt explained at length a movement now on foot in the state of Illinois to secure state aid for the promotion of vocational education as an enlargement of the present system of public school education. There is also a counter movement for the establishment of vocational schools to be separate from the public school system.

This latter Prof. Leavitt holds to be a mistake and he urged the duty upon all of not losing the opportunity at this time of assisting to build up a complete system of public education, vocational and cultural.

At the close of the address a motion was passed that the secretary send a letter to Mr. Francis G. Blair, State Superintendent of Public Instruction at Springfield, Illinois expressing the belief of the Alliance in a single system of education as opposed to a dual system and our desire as a body of declaring ourselves in favor of the establishment of Vocational Education in connection with the present public school system.

After the reports of the secretary and treasurer and a benediction by Mr. Blake the meeting was adjourned. The attendance was 47 and a box luncheon was served at the home of Mrs. Richardson.

Cornelia Dodd Brown, Secretary.

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The Board of Directors of the Western Unitarian Conference met at the Chicago Headquarters on Tuesday afternoon, Sept. 24th, at 2:10 o'clock. Present, Mrs. Delano and Mrs. Lynn, Messrs. Hawley, Hosmer, Hull, Pittman and Smith. The records of the last meeting were read and approved. The secretary reported the receipt of a deed in the name of the Conference to the church property at Superior, Wis. The resignation of Messrs. F. M. Bennett and R. E. Ramsay from the Board of Directors on account of removal from Conference territory were accepted with regret. A communication from the owners of the building where Conference Headquarters are located was read and Secretary was directed to arrange for a new lease of rooms 515 and 516 for a period of three years at the rental offered by the owners. After some informal discussion with regard to filling the vacancies on the Board and with regard to the place of the next annual meeting adjournment was made at 3:30 o'colck.

Ernest C. Smith, Secretary.

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Things Commonly Believed Amongst Unitarians Today

WE declare our fellowship to be conditioned on no doctrinal tests and welcome all who wish to join us to help establish truth and righteousness and love in the world:

We believe that to love the Good and live the Good is the supreme thing in religion:

We hold reason and conscience to be final authorities in matters of religious belief:

We honor the Bible and all inspiring scripture, old or new:

We revere Jesus and all holy souls that have taught men truth and righteousness and love, as prophets of religion:

We believe in the growing nobility of man:

We trust the unfolding Universe as beautiful, beneficent, unchanging Order; to know this order is truth; to obey it is right and liberty and stronger life:

We believe that good and evil inevitably carry their own recompense, no good thing being failure, and no evil thing success; that heaven and hell are states of being; that no evil can befall the good man in either life or death; that all things work together for the victory of good:

We believe that we ought to join hands and work to make the good things better and the worst good, counting nothing good for self that is not good for all:

We believe that this self-forgetting, loyal life awakes in man the sense of union, here and now, with things eternal —the sense of deathlessness; and this sense is to us an earnest of the life to come:

We worship One in-All,—that Life whence suns and stars derive their orbits and the soul of man its Ought,—that Light which lighteth every man that cometh into the world, giving us power to become the sons of God,—that Love with whom our souls commune. This One we name—the Eternal God, Our Father.